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THE COMMONWEAL

A WEEKLY REVIEW OF PUBLIC AFFAIRS, LITERATURE AND THE ARTS

What Hath Blough Wrought?

THE PRESIDENT was angry. According to what one reads, and according to at least one poll—the *Wall Street Journal's*—most of the American public was angry too. The objects of all this harsh feeling were, of course, U.S. Steel, the steel industry in general, chairman of U.S. Steel Roger M. Blough, and big business in general.

Like most people, and unlike most big businessmen, we think Mr. Kennedy's anger was justified. For the steel companies to carry on protracted negotiations with union and government representatives with the avowed purpose of reaching a non-inflationary agreement; to enter into a contract wherein labor, displaying the "restraint" both parties were ostensibly committed to, did not ask for a wage increase; to collect the plaudits of the President and the nation for "moderation" and "responsibility"; and then, with the ink barely dry on the contract, suddenly and simultaneously to announce a decision to raise steel prices a full six dollars a ton—all this certainly looks like cynicism, deception and contempt.

The steel companies' response—hardly an explanation, since their spokesmen did not deign even to notice the charges of "bad faith"—was simply that they needed the additional profits to "catch up" for the years when they did not raise prices even though wages went up, and to plow back into plant modernization in order to be able to meet foreign competition. But even the man in the street knows that for the industry to hold prices is by no means for it to hold profits, since automation has been steadily reducing wage costs per unit. The man in the street has been informed that, even in steel's recent "poor" years, profits and dividends have been high. He realizes that raising prices is obviously the worst way to meet foreign competition, since it will inevitably reduce sales. As for the defiance of President Kennedy's appeal for responsibility in terms of the national interest, what Big Steel spokesman Mr. Blough did was to paraphase, using a great many more words, an identical thought immortalized by Commodore Vanderbilt: "The public be damned!"

The irony in all this is that telling the public to be damned is precisely the tactic which will insure its rebellion and, ultimately, its revenge. If Roger Blough will reflect for a moment on the political events since 1882 when Mr. Vanderbilt made his contemptuous statement, he will see an extraordinary record of business restrictions and penalties enacted into law through the will of that damned public. He will see a steady enlargement of the government's role in the operation of our "free" economy, a relentless development of government planning, manipulation, control and intervention, the ideas most disliked, resisted and resented by the business community.

What will happen as a result of the steel companies' throwing down the gauntlet to the President —and the public—is still highly uncertain. Despite the fact that Big Steel's defiance was spectacularly short-lived, the machinery it set in motion will not be easily reversed. A grand jury will continue to investigate the steel companies under the Sherman anti-trust act; U.S. Steel documents have already been subpoenaed to that effect. The possibility of additional anti-trust legislation is still being discussed in Washington. Scheduled tax-relief measures to enable business men to write off plant and equipment costs will not escape a new and harsher look.

Of even wider significance, Mr. Kennedy's whole approach to economic questions—up to now an approach marked by its moderation and sympathy for the business point of view—may be dramatically altered. Certainly his conception of the role government should play in forthcoming labor-management contract negotiations will be influenced in the direction of intervention.

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All in all, the repercussions of Big Steel's price decision are likely to be more profound—and more unpalatable—than Mr. Blough and his colleagues ever dreamed. Furthermore, they will be repercussions which the "tiny handful of steel executives" will have directly and solely brought upon themselves. Today's millionaires grumble often that a man can't get rich in this country any more, and long for the days of the Vanderbilts and Goulds. Decades hence, the tycoons in the Union Club may be grumbling because things in this country are not what they were in the good old days of Roger Blough.

Talk and More Talk

UNDER NORMAL circumstances, the opening of a new series of talks between two disputing powers would be a source of satisfaction. As a rule, peace is better served by negotiation than it is by a stubborn withdrawal behind rigid diplomatic walls. But in the instance of this week's renewal of American-Russian talks on the status of Berlin and its access routes, one's initial reaction is likely to be a profound sense of weariness and pessimism. At such moments, the stance of, say, General de Gaulle has a seductive attractiveness: don't talk, make no concessions, stand firm.

The only trouble with such a stance is that there is no guarantee that, even in purely pragmatic terms, it would work. Moreover, it just delays the achievement of a permanent solution to the problem, fostering the illusory impression that "standing firm" is in itself a type of progress. But it is not progress at all—unless one cares to argue that the permanent maintenance of troops in West Berlin ought to be the ultimate goal of U.S. foreign policy, or that the present *status quo* represents the ideal balance of power.

On the contrary, it needs to be kept in mind that the present stalemate is of little advantage to the United States: it is costly, troublesome and perpetually subject to unexpected Soviet moves—moves against which it is impossible to have a ready, effective response on every occasion. What this country seeks in the Berlin situation is not, we assume, the present strained, tense and volatile alignment of power.

What we do desire is the continued freedom of West Berlin, the solvency of its economy and the undisputed right of access to it. It may be useful, to be sure, that Berlin provides us with an opportunity to show the Russians that we will not cravenly back down in the face of threats, to demonstrate our concern for the future of West Germany, and to show that we take our legal rights seriously.

Nevertheless, even granting the value of symbolic demonstrations of this sort, to place all the emphasis on these accidental by-products of a firm stand is to evade the positive goal of American Berlin policy. Obviously, we need a solution which does not depend solely on the presence of American troops or on military threats; a solution, that is, whereby West Berlin would be self-sufficient and not remain just a chess board on which the East-West power struggle can be played for high stakes.

One can hardly help finding the Berlin negotiations a tiresome, frustrating business. Yet the point still remains that, taken by itself, standing pat is getting us nowhere. This country ought to remain firm. But if there is to be any possibility of making progress away from the present stalemate, then negotiation, however frustrating, represents the only viable approach we have.

Electronic Detectors

NOW THAT the citizen's annual income tax bout is thankfully over for another year, it would be consoling to learn that he is to face less of a burden. That can hardly be the case. Expected business expansion is hardly of a dimension to warrant lower rates at a time when demands on government funds are constantly increasing. And even so, certain of the basic needs of our affluent society still suffer from gross neglect.

On the other hand, it is said that the Internal Revenue Service under Mortimer M. Caplin is bent on being more humane. A good indication of this is a change Mr. Caplin put into effect when he first took charge of the department. Hitherto promotions had hinged on the amount of additional revenue investigators could pry out from deficient taxpayers. Ratings now are supposed to depend instead on a man's over-all performance.

Whether or not the I.R.S. detects underpayment is still a matter of percentages. Last year some three and a half million income, estate and gift tax returns (5.7 per cent of the total) came under scrutiny; nearly one-fifth of them had defects.

However, this year for the first time American taxpayers' returns are to be fed into a complex of I.B.M. machinery, which is said to have a phenomenal memory, in seven southern States. After that they will go to the new central computing center at Martinsburg, W. Va., which is to serve as national headquarters when all nine regional processing centers are completed several years hence. Eventually all tax returns will be subjected to elec-

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tronic scrutiny—taxpayers can play the percentages no longer.

In view of national and world needs, it will be all to the good if tax dodging is reduced to a minimum. The shift to computers may be rather hard to square with Mr. Caplin's "humanizing" policy. It also will mark one more step toward punch-card status for the individual citizen. But is there any fairer way for the Treasury to get its due?

States' Rights and the Ballot

SHOULD there be universal suffrage? Every year Plato's case for the philosopher-kings is still hotly argued in freshman classes around the land. You can make a convincing case, on paper at least, for restrictions of various sorts on voting rights. Some of the Founding Fathers, for example, thought the vote should be restricted to those who owned property; today their vision of a nation of sturdy farm-owners bears little resemblance to our corporatized, industrialized society.

All of this can make for a stimulating discussion although it would seem to have little real relevance outside the world of the classroom; our entire history urges us irresistibly in the direction of universal suffrage. But even if this were not so, rationality would always demand that reasonable standards be used to determine who could or could not vote. Race is not one of these standards, although education might be. It is in this context that we approve of the Administration's voting rights bill which would bar literacy tests for any person who has completed the sixth grade.

The states may well have a right to establish standards for voting; they have no right to establish arbitrary and irrational standards which deprive a large number of citizens of their rights purely because of their race. If a state wants only literate voters, fair enough—but let the standards be objective ones that apply impartially to white and Negro alike. This is precisely what the Administration measure tries to do; to oppose it in the name of States' Rights strikes us as one more perversion of an honorable idea.

An Ecumenical Seminar

ONE OF the more exciting things to be found in present-day German universities is the academic exchange taking place among scholars and students of various Christian churches on matters directly vital to their faith. This has been going on for years, of course, and it has long since reached the stage where Catholic and Protestant theology students, and those just interested in theology, take theology courses from members of the opposite theological faculty.

This exchange does not take place out of self-doubt nor from the polemical attitude of finding out what the enemy is doing so as to better combat him. It is done in a truly ecumenical spirit of seeking mutual understanding, of seeking the truth in the realization that, since it is one, finding it together in charity will ultimately lead Christians to each other and unity.

That this has been happening for so many years in Germany and to some extent in other European countries is because of the long tradition of vital theologies, Protestant and Catholic, because of the strength of the liturgical, lay and Biblical movements there, and because of the pressure of Nazi persecution. These and other things set the stage for a broad ecumenical movement between German Catholics and Protestants, the Una Sancta Movement, which found a reflection in and even leadership from the universities.

The situation in America was almost diametrically opposite, at least until the beginning of 1959 when Pope John announced the new Ecumenical Council which he hoped would begin to lead to Christian unity. Since that time there has been an ever-increasing flood of books and articles on various aspects of the theme of Christian unity. But until this year very little was done by universities other than sponsoring scattered lectures now and again and sheltering professors who happened to be interested in and wrote on the subject.

This year, however, what I believe is a new step, at least in Catholic schools in this country, was taken when a course on ecumenism was offered by Duquesne University. The course was given on the graduate level in the history department (the seminar professor besides his doctorate in history also holds an S.T.L. in Catholic theology from the University of Tuebingen) to a picked group of eight students, four Catholics from Duquesne and four Presbyterians from the Pittsburgh Theological Seminary.

RATHER THAN use the usual seminar method whereby the first few weeks consist of lectures by the seminar professor while the students are preparing their research papers and reports to be delivered during the latter part of the semester, eight outside lecturers were arranged for the first two months. As much as was possible, a balance between Catholics and non-Catholics

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as maintained and, since this was a pioneer venture, e subjects ranged quite broadly, with a relationship to umenism being the single unifying factor. But they rved as an excellent introduction to the various as- ects of the study and were the sources of very fruitful id pertinent discussions.

Bishop John J. Wright of Pittsburgh, certainly one f the leading American Catholic episcopal figures in ie ecumenical field, spoke on "Ecumenism: Its Possi- ilities and Pitfalls," stressing particularly that in all cumenical endeavors the devil of nationalistic and ultural prejudice had to be exorcised before any real rogress could be made. Father George Tavard, a Catholic scholar of the first rank in ecumenics, spoke on he problem of tradition, one of the really central ecu- menical questions, on which there is happily a growing, hough far from complete, agreement between Prot- stants and Catholics.

The seminar was also fortunate to have an outstand- ng liturgical scholar, Father H. A. Reinhold, address it n liturgy and ecumenism, pointing out that by present- ng the spectacle of a revivified and lived liturgy the Catholic Church would automatically eliminate many f the ridiculous misconceptions of Catholicism held by many Protestants, and, alas, Catholics too. Although plans to have an Orthodox lecturer did not materialize, an excellent discussion of the attitude of the various leaders of the Orthodox Churches and schools of the- ology was given by Miss Helene Iswolsky, who has an international reputation in Russian Orthodox religious matters. The last Catholic lecturer was the seminar professor and author of this report; I outlined the phenomenal change in twentieth-century German Cath- olic Reformation scholarship from the polemical Denifle and Grisar to the ecumenically oriented and "histori- cally objective" Joseph Lortz and Adolf Herte.

Two of the three originally scheduled Protestant lecturers came from the Pittsburgh Theological Sem- inary. Professor Elwyn Smith, who had taken the lead- ership at the seminary in arranging the joint student and faculty participation in the seminar, delivered a tightly reasoned and well documented paper on the establishment of Calvinism, pointing out where bridges of ecumenical contact with Catholicism could possibly be built.

The other Pittsburgh Theological Seminary professor lecturing in the seminar was David Noel Freedman. As an Old Testament scholar and working editor of the forthcoming Anchor Bible, which is a new translation of the Scriptures by the best scholars available, Prot- estant, Catholic and Jewish, he described from per- sonal experience the rapidly growing cooperation and joint effort in an ecumenical atmosphere by all Script- tural scholars.

Professor Ernest Koenker, a Missouri Synod Lutheran who in 1954 wrote the scholarly history, *The Liturgical Renaissance in the Roman Catholic Church,* came from Valparaiso University to speak on the sacramental the- ology of the Lutheran confessional writings as a pos- sible historical starting point for ecumenical discussions.

During the semester two other Protestant scholars of importance in ecumenical studies came through Pittsburgh and consented to address the seminar. One was the Danish Lutheran professor of theology at Co- penhagen, Kristen Skydsgaard, who is the first director of the ecumenical institute established by the World Lutheran Federation to study Catholicism with an ob- jective, irenic, ecumenical approach. The other un- scheduled lecturer was Franklin Littell, professor of theology at Perkins School of Theology in Southern Methodist University. Professor Littell, who recently published a book on the phenomenal post-war revival of German Protestantism, *The German Phoenix,* de- scribed the extraordinary increase of lay initiative in the German Protestant Churches since the war, paral- leling a similar Catholic phenomenon, which has con- tributed to the growing Catholic-Protestant religious contact in Germany.

THE DISCUSSIONS after each of the lectures were very lively, lasting for several hours at times, with coffee to keep things flowing smoothly. The group was always somewhat larger than the eight students; several of the lecturers would attend other meetings along with varying numbers of interested auditors. The tone of the discussions was always ecumenical, but this did not mean it lacked vigor.

One of the most interesting phenomena was that, when disagreement arose, the split was by no means always along confessional lines. Likewise, following the old rule about defining one's terms made illusory barriers between confessions disappear with such ra- pidity that both sides were astonished. This did not eliminate all problems, of course, but it did set an atmosphere in which the real problems could be at- tacked in an intelligent manner.

It is this dispersing of the mists of ignorance that needs to be done on a broad scale to create a popular atmosphere in which real ecumenical progress is pos- sible. And indifference is surely no danger where intel- ligence is used. Quite the opposite has been the experi- ence in Germany where dozens of Una Sancta circles have been working for decades.

The last part of the semester was devoted to a dis- cussion of the papers by the students. These were done on subjects which ranged from an investigation of the Calvinist monastery of Taizè through a study of the ecumenism of Soloviev and a study of the increasing importance of patristics in modern Protestant theology to a discussion of the common Bible.

Here again there was a deviation from what is often standard seminar procedure. Instead of the student lec-

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turing or reading at the seminar, which practice at worst puts the group to sleep and at best makes it relatively difficult for the listeners to think of intelligent questions or points of discussion and at the same time not lose the continuing train of thought, each student typed his or her paper on stencils from which copies were run off and distributed to the entire seminar several days ahead of time. This gave everyone time to read each paper over carefully, check references and prepare questions and counter-evidence.

This approach proved particularly helpful in an ecumenical seminar where so many prejudices willy nilly are involved. When a tender point is touched in a written paper, time is given for the second, more considered thought to develop before words are spoken and a position is taken. The one paper which was partially read rather than distributed ahead of time did bring forth ill-considered words spoken in immediate reaction, and it took a long discussion for the group to come around to the formulation of the second, mo considered thoughts.

THE RESULTS of the seminar have been many. Ever one participating was so enthusiastic that it most prol ably will be offered each fall semester; this means continuing contact across confessional lines betwee Duquesne and Pittsburgh Theological Seminary o both the faculty and graduate student level. Likewis it is quite possible that the lectures will be published i book form. One of the Presbyterian students has eve decided to apply for advanced study at the ecumenica institute in Bossey, Switzerland. Interestingly enough several of the lecturers and students found the discus sions so fruitful that they decided to meet less fre quently on an informal basis to continue the dialogue All in all, then, it seems safe to describe the experimen as one more step, albeit a small one, along the road w must travel.

LEONARD SWIDLER

Catholic Education and the Idea of Dissent

MICHAEL NOVAK

LIKE A hundred other crises, the debate over federal aid to parochial schools will no doubt get worse before it gets better. But unless the debate moves to deeper questions than those brought up in 1961, it is likely to end in little more than emotional hardening. The roots of the debate lie in the meaning of dissent. Dissent involves the workings of human understanding, and these workings in turn involve questions about the aims of education. In order to make the present crisis work to the benefit of American educational theory, it seems useful to question the notion of dissent.

To begin with, dissent is a two-edged sword; it cuts both parties in the current debate. Dissent furnishes the basic argument for those who favor a multiple school system in America, with each system receiving proportionate aid from the State. On the other hand, dissent furnishes the basic argument for those who favor only a single, public school system, at least so far as State aid is concerned. The latter argue that the American Constitution has institutionalized dissent; thus, that there cannot be for Americans an official orthodoxy on the fundamental questions of life. But the exclusion of orthodoxy from the public schools has not ended there; we have gone on to exclude even consideration of fundamental questions from the public schools. In a curious reversal of roles, those who claim to represent the tradition of dissent that stems from the Enlightenment are often arguing for a unified, homogeneous, non-divisive school system; while those who more usually claim to represent unity and docility are often arguing for a dissenting, multiple school system.

Initially, it is helpful to recall the sociological reasons for this reversal of roles. In the first place, until the immigration laws of 1924 closed off the main influx of new peoples to our land, and until those millions who came before that date became "acculturated," the main task of American education was to instruct its new peoples in American traditions, to unify them, to form of them one people. There was always, of course, a danger in this concept of unifying, even when it is called "democratizing." But that danger is heightened now that the shut-off date of the great immigration which gave it justification is some thirty-five years past.

MICHAEL NOVAK, who writes frequently on philosophical and literary questions, is the author of the recently published novel, *The Tiber Was Silver.*

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merican liberals, who are so much opposed elsewhere
) the forces of homogenization and standardization in
ur society, have not revised their concept of the task
f the public schools as the threat from immigration
as subsided. How could so many American intellec-
uals continue to approve a homogenizing school sys-
em which has a distinct world view?

To many American liberals, the ultimate questions
)f religious belief or unbelief are not intellectual ques-
ions, not questions for school; they are matters of
)rivate concern. Moreover, to those who do not believe
n God, questions about ultimates are meaningless; an
education that confines itself to arts, sciences, and
echnics is perfectly adequate to their world view. It
does not occur to such men—for their view seems per-
fectly natural to them—that the "godless" education of
which they approve is exactly the one which fails to
meet the world view of other American citizens. In
the view of many non-believers, dissenting education
is a luxury; if you want it, you must pay for it.

THE SOCIO-POLITICAL background of the various religious groups in America further explain this reversal of roles. Roman Catholics are, as a group, almost alone in being so concerned about education as to desire to dissent from the world view that rules education in the public schools, and thus to build their own system. Protestants early benefited by the Protestant orientation of the public schools; more lately, many of them have become so afraid of what they refer to as "Catholic power" that they do not seem to worry about the world view of the public schools. (Unfortunately, some Catholic ecclesiastics and laymen do use the communion of the faithful as a power bloc.) Furthermore, most Protestants have not the same drive towards making faith and intelligence, on their separate levels, work together upon every problem as Catholics do. They seem more easily able to separate their philosophy, art, economics and other "secular" concerns from their faith. They quite readily go along wth non-believers on almost every earthly issue, holding their faith safely aside.

There is, however, a long tradition of Catholicism which finds it impossible to live, as it were, in two worlds; for this Catholic tradition, there is only one world. It is in this present world of philosophy, art, science, and politics that one comes to understand and to live one's faith; everything and every event has its religious aspect, nothing is merely secular or profane. And of course this integral world view does not find expression in the State schools. Among American Jews, finally, there seems to be a resentment of the Christian orientation of the public schools; and whether for religious reasons or for cultural reasons (since Jews remain Jews even when they no longer share religious belief), American Jews seem in the main to favor the increased secularization of the public schools and the homogenization of a single school system. The resurgence of the schools attached to the synagogues, however, indicates renewed Jewish concern about a dissenting form of education.

But when these considerations of the sociological background are set aside, we must still ask, what is dissent in education? The question of dissent is confused because we have witnessed in our culture in recent centuries an amusing struggle between the enlightened avant-garde and the reluctant majority. Very often, obviously so in scientific questions, the avant-garde has been proved in time to have been correct: but often too (for example, in the estimation which many American intellectuals of the twenties and thirties held for the Soviet experiment) time has not supported the avant-garde. The avant-garde generally thinks that every position it takes is anchored in science; and since in our time science has been systematically advancing beyond old frontiers, dissent has sometimes come to be taken, by the avant-garde, as very nearly a value in itself: another sign of imminent advance. Correspondingly, dissent has often come to be taken by the "solid, respectable elements in society" as the sign of yet another bright and untried idea, if not of sheer restless indocility; those who dissent are those who simply cannot make the grade in life as it is. Dissent has come to have a sort of mythic value – a magazine, a prominent book can use the word as a title—and society can be divided as "liberal" or "conservative" depending (in part) on how individuals stand towards that myth.

IN SCIENCE and in daily living, however, it is neither dissent nor conformity that is crucial. In intellectual and moral matters, it doesn't matter whether one is standing alone or with the majority. What is crucial is an understanding of relevant facts, and the possession of evidence to support one's understanding. The aim of education, therefore, is neither dissent nor conformity. It is the furtherance of the drive to understand. At times, fidelity to understanding calls for dissent; at times, it calls for conformity. To be original does not suffice; one can be original and wrong. Nor does the support of others suffice. Understanding is the key factor in education; it is the root value upon which dissent draws; its unlimited goal is the justification for pluralism; it is the moderator between all factions, whose standards each faction must meet.

By understanding, I mean the familiar activity which everyone can experience in himself, the "I get it!," the insight which the intelligent experience often and easily, and the dull find difficult and rare. The advantage of using this activity rather than any other as the key factor in education is that it is eminently personal to each student, and that it involves every other activity

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of the person. It is eminently personal because only the individual can, at his own pace and in his own way, grasp the point. The teacher can lead him to all the information, teach him the rights words, and how to manipulate the relevant concepts, but the teacher cannot make him understand. It is understanding that distinguishes education from indoctrination, and is the individual's strength against ideology and propaganda. Society can provide slogans, concepts, training programs, even machines; but it does not in this way ensure understanding. In education, the most society can do is provide an environment in which youth will be stimulated, not automatically to dissent or to conform, but to try to understand.

The second advantage to choosing understanding as the key notion of education is that understanding involves every other activity of the person. More than anything else in education, the student must come to understand himself. But understanding is a conscious, not a blind, activity; in understanding, a man draws on his memory, present experience, imaginative arrangement of all the data, and acquaintance with relevant concepts and techniques. None of these other activities substitutes for understanding. But in the moment of understanding, all of them are present. The difficulty is that rationalists in educational theory concern themselves chiefly with concepts and techniques of handling them (definition, induction, deduction, etc.), and romantics attend chiefly to memory, experience, and imagination. But understanding needs all of these activities, the romantic and the rationalist both. In proportion as a student understands all the activities of which he is capable, and their role in understanding, he is in a position to use his understanding upon whatever problem confronts him.

THE AIM of education is to understand, and understanding is an activity requiring the whole person. Thus, a restriction upon those things to be studied needs careful justification. Such a restriction may be grounds for dissent from an education that is inadequate. It does not do to say, for example, that matters of ultimate concern are too difficult to study, or that men's positions upon them are pluralistic, and therefore lie outside the field of education. Realistic education cannot overlook the fact of the differences among men, the implications of these differences and the reasons for them.

There are four major positions vis-à-vis man's destiny taken up in America: Protestant, Catholic, Jewish, and non-believing humanist. The history of these groups is tangled and interrelated; the intellectual positions of each have points of contact and points of sharp disagreement; the attitudes of each toward man and society show marked differences, and some similarity. Children sitting side by side in the classroom cannot begin to understand how they are united to each other, and how they are different from each other, unless the various relationships between these groups are discussed. Again, if the holidays, Jewish and Christian, which impinge upon the school year pass without classroom discussion, education has a remoteness and abstraction from concrete reality which dodges the demands of understanding. The measure of education is man. For the aim of education is that man should understand himself. In our society, there are several positions on what man is, and no one in our society can understand himself unless he understands these positions and the one among them which he chooses as his own.

In America of the 1960's, we still do not trust each other; and we do not trust our public school teachers. As a result, we do not allow our teachers even to mention the issues of ultimate concern: is there a God, how is man related to Him, what is man, how should man order his activities? We do not even allow our teachers to dwell on how Protestants differ from Catholics, or why the Jewish children celebrate different holidays than the Christian children, or what the differences are, in world view and in social action, for those who believe in God and those who don't.

In the first place, our teachers—like ourselves—are colossally ignorant about these differences. In the second place, it is as difficult in these matters as in others for a teacher not to sway students by his or her persuasion; and we spontaneously feel that these matters are too important for such suasion. Yet it does seem a trifle silly that if these matters are so important we will not have them talked about at all. The fact is that we are distrustfully, almost bitterly, at variance with one another; and we refuse in our public schools to bring this fact out into the open, making our schools as pluralistic as our society is.

So long then as the American consensus is to allow the public schools to hide from a full understanding of man in our society, there seems no choice but for those to whom ultimate concerns are important to dissent from the public schools and found schools of their own. Their dissent is based not only on a desire to pursue education according to their own world view, but also on a critique of the existing world view of the public schools. Through intellectual cowardice,

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abetted by memories of past bitterness, the public schools do not discuss the most profound issues of knowledge and life. The public schools are thereby bankrupting the deepest springs of Western culture; they have turned out by now more than a generation of Americans who have not discussed the ultimate questions about men, and their differences, in their formal education. Furthermore, there is no forum in the public schools so that those at least aware of the bankrupting might protest it; such ultimate considerations are simply excluded.

BUT THE principle of dissent cuts both ways. If Catholics, for example, use the principle of dissent to demand equal status before the law for their own educational world view, and to justify their refusal—which, they argue, should not be penalized—to accept the world view of the public schools, then they must attend to the workings of that principle of dissent *within* their own school system. For the aim of education is understanding, not conformity; self-knowledge, not false docility; independence, not repetition. Catholic schools do not yet understand, or cherish, the principle of dissent. This is not to say that Catholic education has not progressed greatly since the Second World War: in physical plant, in resources, in deeper motivation and self-criticism. Catholic education has expanded to a larger circle of achievement. But within that circle of achievement, a new energy is building up to break out again for a new advance. A restlessness is apparent in many places; and it seems that that restlessness can best come to focus in an appreciation of the notion of dissent—not for dissent's sake, but insofar as dissent is based on understanding.

In nearly every parish in the land, there are now laymen better versed in their respective fields than their pastors: laymen skilled in the problems of investment, financing, building, psychology, sociology, education theory. Not until these laymen make their contributions to the establishment and policies of the parochial schools will these schools truly be theirs. At present, there exists no institutional form in which the layman can make a contribution; his knowledge and skills are hardly tapped; he sits passively by, asked only for money. It was even notable, in 1961, how often clerics, not the Catholic parents whose rightful task it was, spoke out on the political issue of aid to the Catholic schools. It ill becomes the clergy to speak in the name of Catholic parents, when these parents have the education and stature to speak for themselves; it ill becomes the clergy to direct Catholic education only by their own wisdom, when these parents have much wisdom of their own to share.

Many Catholic laymen do not approve of parochial schools; many do not approve of sending their children to Catholic schools for their *entire* education; and many cherish the parochial schools very dearly—the voices of all these laymen should be heard. Within the schools, there is no reason why knowledgeable laymen should not be consulted about curricula, texts, and teachers, if the schools are to be theirs. Nor is there any reason why they should not voice their desires concerning uniforms and other policies.

On the part of students, too, there is a need for an appreciation of the value and techniques of dissent based upon understanding. The exaggerated respect with which Catholic students are taught to respond to nuns, brothers, or priests is an obstacle to frankness and person-to-person criticism. Exaggerated respect on the college level, particularly in girls' colleges, is especially disheartening; one wonders how there can be any maturity or health either for the student or for the religious involved. For education demands straightforward, plain human relationships; if students are to dissent from a nun or a priest, they have got to be able to tell the often ugly truth, without apology or overmuch courtesy. The main tragedy of American Catholic education is that it is excruciatingly difficult to be perfectly honest with nuns, priests, or over-protected students. Nothing is so easy as to scandalize American Catholics; new ideas, new approaches, new criticisms make them distinctly if not vocally uncomfortable. Catholic students need clear means of showing vigorous disagreement—which will sometimes appear disrespectful, skeptical, frightening—to no matter whom.

The demands of the drive to understand which underlies healthy dissent are relentless and unyielding. In the current debate on the public and parochial schools these demands work in both directions. They ask the proponents of the present public schools how they can afford to bury their heads, ostrich-like, rather than face the ultimate pluralism of our people, and the ultimate issues of Western civilization. They ask the proponents of the parochial schools how they can afford to stand on the principle of dissent to justify aid to parochial schools, without advancing in thorough appreciation of the principle of dissent within the parochial schools.

Perhaps the best that can be hoped in this educational debate of the sixties is that each participant give full rein in himself to the demands of the drive to understand, revise his own educational theory accordingly, and thus come to meet with other men in pursuing the same drive. It is probably too much to ask of those who are not Catholic that they defend the Catholic dissent from the world view of the public schools and urge no penalty for such dissent. Just so it is no doubt too much to hope that Catholics grow up in one short decade to full and creative stature according to the yet unrealized possibilities of their own vision of man, by a new appreciation of dissent based upon understanding.

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No Room for Improvement?

INTEREST in the shared-time idea continues to grow, if the papers and magazines I see are any guide. No one imagines that such an idea would be easy to carry out, of course, and objections are already being registered. Two in particular struck me as interesting, one Catholic and one Protestant.

The objections on the Catholic side were written by Martin L. Duggan—the same columnist who wrote "The Bishops Si; the Commonweal No" which was discussed by John Cogley in these pages a couple of weeks ago. Mr. Duggan doesn't like shared time either, and I suspect his reasons will hold true for many other Catholics.

"First," Mr. Duggan writes, "a school building needs just as many rooms and desks whether pupils use them for one hour, half a day or a whole day. Let me make this perfectly clear. My boy attends a Catholic grade school directly across the street from a public grade school. Both schools are of about equal size and both are filled to capacity. This means that in order for the Catholic children to study arithmetic in the public school, the public school would have to be twice as big, while the Catholic school would remain the same size, even though it was unoccupied part of the time."

"This is progress?" Mr. Duggan asks. "No, it is wasteful nonsense."

As I read the proposal, though, there is one big flaw in this reasoning. I don't know what the situation is in Mr. Duggan's town, but nationally less than half of the Catholic children are actually in parochial schools. If shared time is to make sense, the parochial school would not be unoccupied half the day—it would be filled, with all the Catholic children attending on a staggered schedule rather than just half of them full-time.

I can't fault Mr. Duggan's reasoning as far as the effect on the public school is concerned, though. Public school enrollment would not double in most areas, or anywhere near it, but there would be a heavier burden, requiring more classrooms or slightly larger classes. I don't see anything wrong with this, however, unless one takes the position that Catholic children are not entitled to attend the public schools.

Mr. Duggan has a second objection to shared time—this one a point that leaves me baffled. "Another reason that this proposal fails to pass a sensible test," he writes, "is that there is no suggestion of a two-way use of teachers. It is considered perfectly proper that public school teachers are qualified to teach Catholic school children, but not that Catholic school teachers should teach public school children! What kind of democracy are our children to learn under such an arrangement?"

I've encountered some odd ideas of democracy in my day, but this is a new one. Under the shared-time idea, Catholic children would go to the parochial school for training in religion and in those subjects on which it is felt essential that a Catholic viewpoint be presented. My non-Catholic neighbors do not want such Catholic training for their children, obviously, any more than I want Lutheran or Presbyterian training for my children. Surely no one can consider it a violation of democracy if teachers from the Catholic school do not teach subjects "from a Catholic point of view" to children of other faiths.

In one way Mr. Duggan's objections to shared time have much in common with those of the *Christian Century*. Both, as I see it, are committed to the *status quo*; both see only the difficulties involved in any change. Mr. Duggan is committed to the parochial school system exactly as it stands and without reservations; the *Christian Century* is committed to the public school system, exactly as it stands and again without reservations.

The *Christian Century* says school administrators are unlikely to look with favor on a plan "which would so thoroughly fragment education and so completely disrupt the wholeness of academic schedules." Secondly, after saying the Catholic hierarchy can speak for themselves in this matter, the *Century* proceeds to speak for them, concluding that "Roman Catholic participation in a shared-time program would require a total reversal of Catholic doctrine on the relationship of the state to the Church." Finally, the *Christian Century* argues, "a shared-time program would stimulate a wild and vigorous growth of church schools" and this development "would eventually destroy the public school system."

Both Mr. Duggan and the *Christian Century*, interestingly enough, look at the shared-time proposal in terms of federal aid. Mr. Duggan fears it will keep parochial schools from getting the aid they deserve. The *Century* regards it as an effort to "humor the Roman Catholic plea for privileged treatment."

Both Mr. Duggan and the *Christian Century*, I think, are wrong. There may be those who are interested in shared time only as an alternative to federal aid, but I do not believe the idea was conceived in this way. In this matter, as I see it, our primary concern should be the fact that millions of Protestant, Catholic and Jewish children now receive little or no religious education. This, I submit, is a problem that is likely to be with us long after the echoes of the present dispute have died away, and it deserves consideration on its own merits.

JAMES O'GARA

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Why Juan Can't Read

ROBERT ARNOLD

JUAN MARTINEZ is eleven years old, the middle son of a family of seven. Together with his brothers and sisters he shares a three-room apartment on New York's Lower East Side. Victor, his father, works as a dishwasher in a large mid-town cafeteria (take-home pay $38.60 a week); his mother, Asira, works part-time in a non-union dress shop in the neighborhood. The Martinez family is eligible for and receives supplementary assistance from the city's welfare department.

The major part of the responsibility for the care of the Martinez children belongs to Nellie, Juan's oldest sister. She is fourteen. She must see to it that the boys are fed and washed, and that the girls are trained to take care of the babies. At an age when other children are leaving their dolls aside to enter into the mysteries of adolescence, Nellie is "in fact" the mother of four children. Her playground and Juan's is the street that separates the rows of tenements.

Conditions such as these are not peculiar to the Martinez family; they are typical in the twenty-five per cent of the United States metropolitan area that is classified as depressed. Poverty, violence, overcrowding and fragmented family life form the background against which Juan, José, and Clyde, the Negro migrant from the rural South, must act out the drama of growing up. For these children, and seventeen million other Americans (a conservative estimate), the conditions described above are a reality of the promise of our affluent society.

In the midst of their world, like a medieval castle, stands the school.

Juan, who has been told in the first and second grade that it is "bad" to speak in his native tongue (Spanish), enters the third grade. He is at least one-and-a-half years behind the "norm" in reading and probably in all other academic areas. Once more he is handed that book with the colored binding (pink or blue) which gives it the stigma of a "baby book." It is a pre-primer or first-grade reader, and introduces those wretched children: Nancy, Bill, Joe, Dick, Jane, Betty, Sally and Sue, who live in a strange antiseptic world of green backyards, trees, private white houses and grandmas with cars, who say things like, "Look, look!" "Look up!" "Jump, jump!" "Jump down." They are children who run through the rain, with their dog "Spot," to meet Mr. Jones, umbrella in hand, at the trolley stop. They are children who live in a static world of uniform color, into which hunger, thirst, sex and the daily necessities of living do not penetrate. It is a world protected by Big Dan, the nice policeman, who says, "Hello little Sally," showing his nice clean teeth and rosy cheeks.

Through the repetition of words and colorful illustrations, the good teacher, Miss X, illustrates and dramatizes the "new words" (the same words illustrated and dramatized by the previous teachers—hardly new). She properly motivates: "Have you ever moved to a new city? How does it feel? Read page twenty-three and find out how Bill feels." Each of the reading groups (a minimum of two per class is recommended), reading at different levels, is supposedly primed, and then the "non-readers" are given drawing paper, scissors, anything to keep them busy—"out of her hair."

Days pass, weeks; report cards are issued; weekly plan books become thicker. The first act is over.

THE TEACHER in this drama is likely to be a young girl, brought up in a middle-class neighborhood, who experienced little difficulty in learning to read. She will have taken many college credits in education, psychology, and subjects related to her subject material, but all too frequently she is totally unprepared to understand the children she must teach. The "ideal" child, the Bill or Tom of the reader, is the child she understands. His family lived in her neighborhood or close by.

Juan, José, and Clyde do not live in her neighborhood or close by. Their "private house" is six stories up through dark, cat- and urine-smelling hallways. Their backyard is "the street," with the burning mattresses, spilt garbage, the cries of infinite numbers of infants, and the nocturnal rattle of beer cans. Their "trolley" is the bus you "hitch" on after three o'clock or throw rocks and snowballs at. They don't expect to see their father getting off it. Many of these children have never seen father, or maybe they've seen two or three fathers, but never with a briefcase in hand. In their world the friendly cop is nice until you get big and then he is afraid of you. You are a "spic" or a "nigger," and he is the "fuzz" or "The Man." He arrests you and shoots the friends you grew up with, and you drop garbage cans or bricks on his head.

Out of this gulf that divides the world of Dick and Jane from that of Juan and José the tragedy of the depressed area school arises. Miss X follows the manual

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to a "T," but of course it isn't enough. Juan, José, Clyde, and three more children are held back. There are others who should have been, but the "Bulletin" tells Miss X not to hold back those who have previously been left back or those who will be a certain age by June '65, and the assistant principal has advised her to "push through" the "discipline problems"—"Get them out of the school!"

The story will resume again in the fall. Juan, José and Clyde, bored and physically over-mature for their class, will become discipline problems. Repetition of the work helps only if the child can understand the first repetition. They can't or don't want to. Reading has already caused them too much embarrassment and given them too many doubts about their own intelligence.

As for Miss X she will no doubt expect less of her next class. "Let them write all day and draw (if there are crayons and paper; supplies are difficult to get in this school). They seem to like it better than working." If she has been pre-conditioned she may develop the common prejudices. "They're all stupid" "What can you expect with parents like theirs." She will become a disciplinarian to her eleven-year-olds and will soon be talking about herself in the third person: "Miss X said, 'Line up quietly—quietly, in size order.'"

Miss X will very likely continue to understand as much about the children in her class after ten months as she did the first day of school. She will continue trying to superimpose her and Dick and Jane's cultural values upon the children. The gap between Juan and José's cultural values—and they have many—and hers will remain too much for her.

IN OUR tragedy we have two sets of heroes or victims. The teacher who must spend her life grinding away at her job, hoping for a miraculous change, while refusing to analyze and recognize from whence it must come; and the slum child, who like a true stoic must endure failure upon failure, accepting an image of himself as a flop, one who brought about his own downfall, who brought the filth, the rats and the poverty upon himself.

The teacher's tragic flaws are apathy and conformity. She witnesses the entire tragedy, but dares not probe for the key to it. She does not ask why things must be as they are; her feelings for the child do not anger her into challenging, in any way, the "system." Her rewards (just?) are frustration, a meaningless custodial job, and a life exchanged for tenure, pension plans, security and status.

What flaw can we attribute to the slum child? What caused his tragedy? Why does he fail to get a minimal education when by law he is forced to sit in classes for ten years, approximately nine thousand hours? Why does he fail to learn how to read?

For the slum child, whose everyday life on th streets demands solutions and shades of awareness tha would stagger Dick and Jane, reading, with its simpl tools for mastery, should have been easy. It shoul have been much easier than knowing exactly whe Morris, the candy store man, will be in the back roon so he can snitch candy; much easier than swiping th principal's pens and keys; much easier than knowin what color the teacher's face will turn when she i really mad, or the route of the truant officer. Wha flaw can we attribute to Juan, José and Clyde? Th fact that they happened to be born?

The over-all picture is strange and sad. What hav the children in this city done to warrant twenty-fiv per cent of them being three or more years behind i reading as well as in other academic areas by the tim they reach junior high school? What have they don to be punished with the fact that fifty per cent of them are in grave need of psychological and academic help before high school graduation? What have they don to deserve the fact that year after year hundreds o thousands of children grow up intellectually mutilated?

In this story the villain, of course, survives. Yea after year, report piles upon report condemning aspect after aspect of the system, until no part of it can claim wholesomeness. Thousands of dollars are paid to committees which emphasize the last committee's observations, until criticism, like the sound of traffic and the smell of carbon monoxide fumes to the old city-dweller, becomes an accepted part of the atmosphere. When a school board is removed the issue is building construction, not the lives of children.

The time has come to ask ourselves two series of questions: Is the situation we have described inevitable? Must Juan, José and Clyde be condemned to failure? Must they grow up in a closed room? Or: Is it possible to stem this tide of human waste? Are there means available to free the creative potential of the thousands of children who are daily mutilated by the school system? Is there a way out of the enormous room?

The answers to the questions bring an inevitable paradox, for it is equally possible to answer either series in the affirmative or the negative. The way in which we answer is determined by the nature of the priorities we wish to impose on the social situation.

IF WE assume with the facile pragmatism of Conant & Co. that the priorities that must be imposed are those of the War Economy and the Organized System, i.e., more scientists and technicians to feed the military-industrial complex, ever increasing consumption, and increased "rationality of production" at the cost of human values, the situation does indeed become inevitable. The school in such a situation may be able, with a lot of patching, to meet the needs of society

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or more technicians, but it will not be able to meet ne developmental needs of Juan, José and Clyde.

Their needs will of necessity be sacrificed in a society n which the priorities of national defense and profit perate with the inexorableness of fate against those f the individual.

If, on the other hand, we assume that the real priorities of our society must be those which allow for the ullest realization and expression of the individual s an integral unit of society, then it is and must be possible not only to stem the present tide of human vaste but also to create a world in which Juan, José nd Clyde can live, and live with dignity. It must be possible for the school in such a situation to become a true vital center for the community, meeting both the needs of society for technicians and those of the individual.

Such a program is not easy to achieve. It is desperately hard. It involves honest thought, sustained effort, and brave experiment; patchwork will not do. Immediately, it demands that Miss X realize that Dick and Jane are a myth, that they never lived in her neighborhood, that they never lived in anyone's neighborhood, that their values are not applicable in a world where hunger and poverty are daily realities. Ultimately, it demands that the school truly engage itself in the reconstruction of society, that it involve itself in the process through which man finds the living center of his communal life.

A Poem

Staying in a college student's room
While he is home for Easter-tide,
I read his books within the gloom
And touch his banners high with pride.

Clothes are everywhere: Loudly claim
There are no careful women here,
Except for one within a frame
Who watches me with sudden fear.

She knows I am a stranger, not as young
As the one who placed her there;
(All his college songs are sung
How black his suit, how grey his hair).

But I have seen her face at every prom
And I shall see her yet for years
On littered desks in college dorms
Among the paper-backs and beers
When doors are slammed and upperclassmen shout.

No one should live at school when school is out.

LEONARD MCCARTHY, S.J.

THE SCREEN

Coming Through the Wry

FAMILY LIFE in the movies has certainly come a long way since the days of the March girls, Henry Aldrich and Andy Hardy. Not that I'm advocating a return to the super-wholesome, though often entertaining, pictures of the past; but I am getting a bit fed-up with the frustrated papas and neurotic mamas whose confused kids can't tell their elbows from their ears. In any case, the trend marches on.

The family in "All Fall Down" (MGM) is typical of the cycle; and since the film's script was written by William Inge (from the novel by James Leo Herlihy) these Ohio people are Inged with the same stresses that strained the beset characters in his "Picnic" and "Splendor in the Grass." The mother, superbly played by Angela Lansbury, is a shallow creature whose obsessed devotion to her elder son has driven the boy away and has thrown the whole household off balance. The father, portrayed by Karl Malden with a wry sense of humor, is resigned to his bossy wife, wandering son, and wacky home life, and, although he still has some affection for his younger son, he usually escapes to his basement retreat.

The older son, who has the ridiculous name of Berry-berry, which along with his possessive mother probably accounts for his indecent behavior, discovered that working interfered with his nocturnal chasing, so he just drifts around the country living off of any woman who's looking for a sleeping companion. Inge's script fails to make clear just why everyone falls down in adoration before this restless "stud." But Warren Beatty, playing practically the identical role as in his earlier movies, gives Berry-berry an animal magnetism that wins friends and influences people—including his young brother.

It is this teenager who is the central, though not most important, character in "All Fall Down." Brandon deWilde, who has grown into a good-looking and capable young actor since we first saw him as the cute little nuisance in "The Member of the Wedding," plays this adolescent extremely well; and his sometimes-sensitive-sometimes-unsure reactions to the other characters color the whole movie. What plot there is in "All Fall Down" concerns the growth of this boy to maturity and his escape from the hold of his older brother. The tragic conclusion to an affair between Berry-berry and a thirtyish "spinster from Toledo" (Eva Marie Saint) hastens this event in a heart-breaking scene.

Although John Houseman has given "All Fall Down" a fine production with some stunning black-and-white photography and John Frankenheimer's excellent direc-

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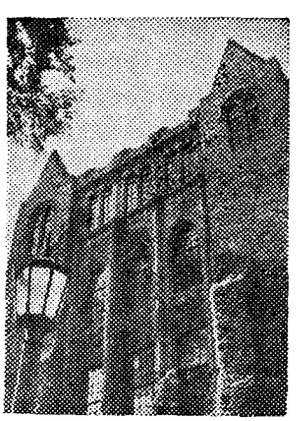

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tion of a good cast in one gripping scene after the other, the picture as a whole doesn't jell. It could be Hollywood's answer to the arty crowd who insist that all good films come from abroad nowadays, but as a real contender it needs a more conclusive script. It deserves to be seen, however, by selective audiences—even if they don't all fall down in rushing to the box office.

AT FIRST glance, the family in "Five Finger Exercise" (Columbia) seems fairly normal. The mother (Rosalind Russell) may be a little too affected and too anxious to display culture she yearns for but doesn't have. The father (Jack Hawkins) may be a little too proud of being self-made without the advantages his children enjoy. The son (Richard Beymer), a Harvard undergraduate summering with his family at the attractive house they rented in Carmel, California, may be too curt with his vulgar father and tied too tightly to his mother's apron strings. And the teenage daughter (Annette Gorman) may be somewhat too skittish in her adolescence and too demanding of her tutor from Germany who hopes to become an American citizen.

But this tutor (Maximilian Schell), so anxious to please and be liked in his new country, becomes the catalyst who unwittingly brings out the worst in these people. Tension mounts; faults become exaggerated; and the members of the family, behaving despicably, pounce on each other. Then, just as suddenly and viciously, they turn on the tutor.

On the stage, Peter Shaffer's play had a brittle quality and stirring conflict into which the audience could project themselves. But Frederick Brisson's movie production has lost the sensitivity of the original; and the script, tailored to a cast who are ill-suited to the roles, is a heavy-handed affair. Seemingly unaware of the cinema medium's realism, especially in close-ups, director Daniel Mann allows his players to over-act so that when motives become apparent and tempers explode, the conflict is not just a family row but a nest of vipers out for the kill. The soap opera ending is almost silly and certainly not believable. More's the pity because at least some of the five people involved in this exercise deserve better than they get.

MORE IN the Andy Hardy-Tammy-Gidget tradition is "Follow That Dream" (United Artists), a breezy little comedy filmed in color in Florida. Its family consists of Pop (Arthur O'Connell), his son (Elvis Presley) and several unofficially-adopted orphans including eight-year-old boy twins and a pretty nineteen-year-old girl (Anne Helm). The Highway Supervisor isn't at all happy when this seemingly shiftless family starts homesteading a strip of beach right next to the beautiful new highway. But the family proves it is not shift-

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less by getting chummy with the bank president, starting a fishing business, and outwitting some gangsters and even a welfare worker (snappy Joanne Moore) who has more than a passing interest in Elvis. Director Gordon Douglas has handled his cast well and allows them to put over the script's earthy humor in a wholesome, often-winning manner.

ON ITS third time around, "State Fair" (20th Century-Fox), which still stems from the Phil Strong novel, could also have been a cozy family exercise, but updating the 1932 story and moving it from rural Iowa to slick Texas and its stream-lined State Fair in Dallas only accentuates its corn. Its cast try hard enough—with Tom Ewell and Alice Faye as the papa and mama, Pat Boone and Pamela Tiffin as their son and daughter, and Ann-Margret and Bobby Darin as the city folk the youngsters are attracted to; and the movie has its poignant and amusing moments. But as a whole it lacks the charm and Americana touches of the other two versions. The Rodgers-Hammerstein music and lyrics are still haunting, and Rodgers has added a few new ones that have appeal. Director Jose Ferrer, however, fails to keep the songs and sweet-sad story in the light vein; and the 1962 "State Fair" is just one more big production in color and CinemaScope. Perhaps there's something to be said after all in favor of the psychological movies about family life.

PHILIP T. HARTUNG

THE STAGE

Varieties of Thespian Experience

AT SOME point about halfway through "A Thousand Clowns" Jason Robards, Jr. picked up a guitar and joined his twelve-year-old stage nephew in a rough hewn rendition of *Yes, Sir, That's My Baby*. It was then that I understood for the first time what he was doing. He was playing *living statues*: this was Henry Fonda. He had on previous occasions been Spencer Tracy, Humphrey Bogart and Richard Dix; and Walter Huston and Jean Gabin would come in the fullness of time. All laconic, craggy, monotoned and sweet-ugly prototypes onto whose established, accommodating image a non-actor could best graft himself. The question naturally occurred then: why is Mr. Robards so widely considered to be an actor?

As I continued to watch him in Herb Gardner's comedy about the communications industry, a conformist play about non-conformity, the mystery grew more spacious but at the same time more explicable. He cannot move: directing him in a play must be like shifting heavy pieces of furniture around. He cannot

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speak so that it does not sound like he is saying "Well, now, Nancy, all that's in the past," or, in his upper range, "Why does love always leave a mark like a beerglass on a bar?" He is in no sort of relation to the other performers, neither playing to, nor with, nor even *at* them, but maintaining his lonely, shuffling vigil, a rumpled, mournful, long-jawed, soul-laden figure whose eyes have gazed upon prospects of sports-cars and tucked-away cafés, and who seems perennially to be completing a long day's journey into bed.

Meditating on these things I seized the clue I needed. Robards, it suddenly struck me, is quintessentially a movie actor, even though he started on the stage and has been most active there. And this means that he cannot be fairly judged for his expressiveness, his intelligence or power to simulate varied life, since the movies, as some of its greatest practitioners from Pudovkin to DeSica have explained, require only archetypes, faces, mythical faces upon which the audience can read what it wishes to see, the legend having been prepared by the face's possession of one or another mystically given and semi-divinized qualities—Garbo, Gable, Monroe, Gregory Peck, Hedy Lamar. (This isn't to say that nobody *acts* in films, but only that one doesn't have to; it is sufficient to be an archetype.)

Now the fact that Robards was thrust to fame on the strength of his performances in O'Neill plays seems to me to explain a great deal about what sort of archetype he is and about the sources of his inflated reputation as a serious actor for the stage. In O'Neill, where there is a vast amount of inchoate movement and atomized suffering, where language seldom rises to precision and often sinks to a clotted mass, an actor may simply ride along on the waves of ill-defined emotion, the Greeky *mise-en-scène,* the psuedo-significant posturings. He may borrow from the generalized atmosphere of portentousness and mysterious allusions. And he may get audiences to respond to him as a piece of that atmosphere, a statue in its garden, a strand of its purported "power," instead of its interpreter.

For Robards never interprets, never eludicates, never creates on his own; he simply *is.* And what he is, what latter-day avatar, is the sensitive, tormented-but-wise-cracking, doomed-but-delightful, rough-but-princely, deliciously gnarled and democratically unhandsome exponent of our terribly *meaningful* combats with existence, wherein he appears sketched originally by O'Neill but increasingly by Irwin Shaw or Joseph L. Mankiewicz in all the unchanging lineaments and arrested stance of the aging god of unwritten masterpieces, hopeless love affairs and alcoholic philosophies. And he is very very good in that mask. *(At the Eugene O'Neill)*

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about a Catholic family in St. Louis thirty-five years ago, was considerably squarer and less professional than "A Thousand Clowns," but whereas the latter comedy was in the most accurate kind of equilibration with its hollow star, the former work was lifted up bodily and carried around on the shoulders of its central performer. They are broad enough shoulders: Colleen Dewhurst is physically much the most impressive lady on Broadway, an earth-goddess who has certainly more to tell us about the origins of the theater in fertility rites and harvest celebrations than anyone else.

She is beyond that an amazing actress, whose gifts are of the order of those creators blessed with an immense capacity to apprehend many degrees and qualities of life and then situate them somewhere between stylization and sheer exuberance. As she thundered around the stage, her smile almost obviating the need for footlights, her powerful hands encountering all sorts of resistances and yieldings in the air, or as she flowered into some moment of pathos, or degradation, or fury—we had only to sit there and be overwhelmed. We had no more work to do than that, no reading in, no confirmatory nod towards the archetype, no having to cross the garden to the statue. *(Closed at the Henry Miller)*

RICHARD GILMAN

The Risen

. . . they came into the holy city, and appeared to many.
(Matthew 27, 53)

Here they come, down
from the hilltop, leaping out,
arms flapping for balance,
swallowed once behind
a boulder, not for long;
hands like tissue glued
to framework catch the wind
of some eruption: old men
and women with long necks
converge upon the town!

Our situation is,
to say the least, confused:
children, deaf to warnings,
gape at the display;
those more seemly hide.
No formula, assumption,
word or code of rules
have we in common, but,
let this be understood
in our defense, we know
their names. They know we do.

MICHAEL KENNEDY

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OF NOTE

Charity in International Relations

AT A TIME when the necessity of peace is more pressing than ever, the 1962 Lenten Pastoral of Albert Cardinal Meyer, Archbishop of Chicago, is of special significance. In part of the Pastoral, devoted to the theme of Christian charity, Cardinal Meyer discussed the place of charity in international relations. A portion of that Pastoral, entitled "Charity in International Relations," appeared in the March number of the *C.A.I.P News*, the monthly newsletter of the Catholic Association for International Peace (1312 Massachusetts Ave., N.W., Washington 5, D.C.), from which this excerpt is taken:

The charity of Christ which makes us solicitous for our families and for our American society must also make us solicitous for the welfare of the whole world. On the natural plane it is very difficult for a man to have a really intense concern for his family and his own country, and yet to have something left for the world. Too often those who talk about their love of humanity and their concern for world problems, show by their lack of family responsibility and national patriotism, that this internationalism is something false and superficial . . . if we do not love our country, our internationalism will not be a healthy thing.

If, however, on the merely natural plane the human heart is a narrow thing that can hardly stretch to take in the whole world with a love that is sincere and deep, this is not true for charity. Charity is a supernatural love, a sharing in the love of Christ Himself. Christ holds in His Sacred Heart the whole world, and He loves every human being as an individual with a personal love. The Catholic united to the Sacred Heart cannot help but share in that same genuine and world-wide love, a love which is in some manner truly infinite.

Of all international problems the greatest one is of course the problem of peace. Pope John the XXIII has recently written: "If all, as they should be, are eager for peace and not for war, if they look forward with sincerity of heart toward the peace of brotherhood, then only can governments and the affairs of state be seen in their proper perspective and properly regulated. . . . "

Thus the Popes continue to remind us that Christ came into the world as the Prince of Peace, that Christ Himself is our peace (Eph. 2, 14). In his first encyclical letter, our Holy Father, Pope John XXIII, pointed out that Christians are obliged to strive for peace "with all the means at their disposal," and yet, he insisted,

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this peace cannot compromise with error or make concessions to it. The constant emphasis on these efforts for peace bespeaks no naiveté on the part of the Popes, or any weakness toward Communism. Everyday, we may feel sure, the Vatican receives some new report of Communist outrages against God and against humanity. Mere passive acquiescence in injustice does not produce peace. Christian meekness does not exempt us from the duty of protecting free men from enslavement, or from preparing all legitimate means by which the outbreak of war may be deterred, or its devastation checked.

The important point to remember is that the Christian struggle for peace depends upon the free response of man. . . . The law of Christian charity imposes on the followers of Christ a vocation and a task, to struggle in this world of violence and the effects of original sin to establish His peace not only in their own hearts but in society itself. Every Christian by vocation must be a peacemaker (Matt. 5, 9). . . .

Our Holy Father recalls the anxious appeals of his predecessors in office, stating that from Pius X to Pius XII "we have a whole series of pleas sometimes deeply sorrowful and moving, always paternal, calling upon the whole world to guard against the danger while there is yet time, and assuring the nations that whereas everything is lost, and lost to everyone, through war, nothing will be lost through peace." The Popes speak as they do because they have unshakable confidence in Christ and in the power of good. As St. Paul says "Be not overcome by evil, but overcome evil with good" (Rom. 12, 21).

We are overcome by evil not only if we allow Communism to take over the world, but if we allow the methods and standards of Communism to influence our own. If we adopt the policy of hatred, of liquidation of those who oppose us, of unrestrained use of total war, of a spirit of fear and panic, of exaggerated propaganda, of unconditional surrender, of pure nationalism, we have already been overcome by evil.

But this is not the whole story. The heart of the Popes' message is this. From the beginning of the world and at all times the power of evil threatens. The devil has always been powerful and did not have to await the atom bomb to have the capacity to tempt men even unto their own destruction. We are constantly faced with evil which threatens our death, and yet our answer at all times must be to continue to do good. The law of charity imposes on all of us the duty to underscore the constant declarations of the Popes pleading with world leaders to renounce force in the settlement of international disputes and to seek the ways of peace. The law of charity obliges all of us to pray and work for peace.

The power of Communism rests not only in the bomb, but basically in its false promises of a brig

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uture for all mankind. We must give to the world a greater and truer promise, and we must give a convincing pledge of its fulfillment by beginning actively o fulfill it now. We must continue to work actively in very way for a just world society, for cooperation among men according to the repeated exhortation of he Popes. We must engage in the corporal works of nercy even on a world scale, for "no one today, in a vorld where distance no longer counts, can give the xcuse that the needs of his far-away brother are not nown to him, nor can any one say that the task of elping this far-away brother is not his concern." Pope John XXIII, May 3, 1960.) What is true of the orporal works of mercy is even more true of the piritual, through the spread of a genuine human ducation which is more than merely economic and echnical know-how, through missionary activity both n spreading the Gospel of Christ, and in spreading liberal human culture. . . .

That is no doubt one of the reasons that our great ope John XXIII in *Mater et Magistra* chose to men- on Communism only briefly and to shift the emphasis f his teaching to a positive program of international ocial justice. This does not mean that the danger of ommunism is over or that the Church encourages oftness to Communism." It is not a disapproval of ur efforts to defend ourselves against Communism. does make clear that defense is not enough. We ust take the offense, but for the Christian the "ofense" is a positive action for good, a determination to ork for justice and for charity for all. . . .

The Popes are not afraid to propose this program s the positive answer to Communism, and to urge us ne and all to work for it. Catholics should not allow eir energies to be dissipated in partisan squabbles etween "liberal" and "conservative" views, nor to be anneled by leaders promoting pet theories of their wn. Catholics should unite in support of the Pope's rogram, which is authoritative and which is rooted the immense social experience of the Church, enghtened from on high by the Holy Spirit. . . . Much our present weakness is due to the fact that each an quotes the Popes to justify his own opinion, but w seek to make the teaching of the Popes the fount id the source of their opinions.

We must remember that this vision of the Popes is ot a merely human recipe for social ills. It comes from e Christian vision of the unity of mankind, and the ity of the Church. In the Church, which is the ystical Body of Christ, we have the fulfillment of man unity. Here men of every nation really meet in ity of mind and heart. Because the Popes have exrienced that unity, they understand better than anye else can understand what God wills for the whole orld, and they see what is necessary to realize that dity. . . .

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The Whole Terrain of Education

The American High School and The Talented Student. By Frank O. Copley. University of Michigan Press. $3.95.
Education and the Common Good. By Philip H. Phenix. Harper. $4.

by Gerald J. Sullivan

IF THE proper role of specialization in American education is yet to be determined, there is nevertheless much to recommend it in books *about* education. The two studies under consideration here constitute a case in point, since their value as contributions to the field is in inverse ratio to their size and scope. *The American High School and the Talented Student,* for all its concentration on a particular program for a particular kind of student, displays a sense of the whole terrain of education, which tends to become a trackless wilderness for the bewildered reader of *Education and the Common Good.*

In the latter, Professor Phenix of the faculty of Teachers College, Columbia, has attempted to deal with the problem of what should be taught in the school and home from the perspective of the major problems facing contemporary civilization. He sees education as a "moral enterprise" based on a consideration of values of objective worth, and the goal of education as "religious conversion," by which he means commitment to what is "supremely worthful."

The heart of the book is a series of essays, offered "as an illustration of the kind of integration every person must attempt in his own way," ranging over topics as diverse as the political, economic, and class structures of society, table manners, drinking habits, and sex and family life. These chapters are uniformly disappointing. They consist, in the main, of uninspired and imprecise restatements of the wisdom of the race (if the phrase is not too exalted here) and sentiments of staggering mediocrity. A random example will suffice: "Regarding the quantity of food consumed, appetite considerations again ought not to govern. People in an economy of abundance have a special difficulty in that their wants are not disciplined by the scarcity of food. Most Americans eat too much. Over-eating in many cases is a consequence of personal frustration and loss of meaning. People try to fill the void in their lives by consuming food."

In attempting to relate his discussion of creativity, world organization, and aesthetics to the practical matters of school and curriculum (. . . *Moral Philosophy of the Curriculum* is the book's subtitle), Professor Phenix is led into a further maze of superficial and sometimes dubious prescriptions. We are told, for instance, that "beverage alcohol is an important topic for health education"; that "in schools and colleges every subject should be treated with regard to its world bas

Of 5,000 Catholic priests in China when the Reds took over, only one remains–

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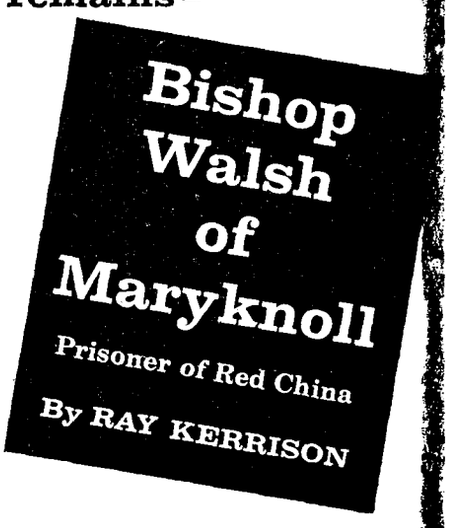

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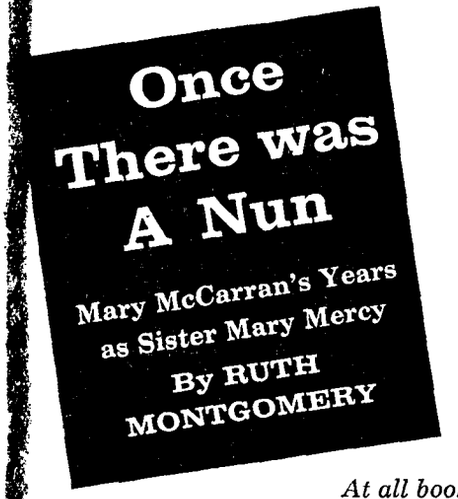

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and implications"; that "home, school, and community life should be organized democratically"; and that "religious schools tend to breed idolatry, by identifying a particular tradition with the ultimate." There is a redeeming ambiguity to much of this, however, since common words tend to lose their accepted meanings, and "democratic" and "religious" suffer more than most in this respect.

Professor Copley, a teacher of Latin at the University of Michigan, wrote his book under a grant from the Carnegie Corporation. His talented student comprises roughly the top five per cent of the high school population, or, more precisely, the ones who, in the end, "the experienced and sympathetic teacher, using all information available to him—test scores, grades, interviews, etc.—declares to be such." Professor Copley's admiration for these sometimes "dirty and unkempt—wild and obstreperous, one-track minds, and even scholastic failures" is based on a recognition of their potential role in society: "If society is now demanding that the schools pay more attention to the ablest of their students, it is because this group, and this group alone, properly identified and trained, is capable of producing intellectual leaders, and we have come to realize that without intellectual leaders democracy cannot hope to survive."

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A Mature First Novel

A Long and Happy Life. By Reynolds Price. Atheneum. $3.95.

by Catharine Hughes

BOOK JACKETS are beginning to resemble ads for Broadway plays: a series of adjectives surrounded by quotation marks. The superlatives, while a bit more restrained than those applied to "Sail Away" or "Carnival," and usually backed up by major critics and fellow novelist, are almost enough to make one wonder *why* we wonder when little Mary buys an Elvis Presley notebook or Johnny a Jayne Mansfield life jacket. So much for the happy individualist!

Reynolds Price's first novel is a good example, endorsed as it is by a host of impressive big names and with as much advance ballyhoo as any initial effort in many a day. But, giving both Mr. Price and his publisher their due, *A Long and Happy Life* is one of those relatively infrequent cases: a novel which deserves all its pre-publication accolades. Set in a small town in North Carolina, it is a far cry in conception and tone from the work of the Williams-McCullers-Faulkner schools of Southern writing. Mr. Price, though his background is somewhat similar to those writers, is very much his own man.

Rosacoke Mustian is a fictional rarity: a character who moves through the pages of the novel with complete consistency, never at any point betraying the image her creator has earlier so brilliantly delineated, yet showing the transition, the development and the poignance so essential to engage not only the reader's attention but his sympathy. It is possible to find in her a certain symbolic value—perhaps that of good cast upon the shores of an evil, or at least indifferent, world—but far better, I think, merely to accept her as an almost completely successful literary creation.

From almost the moment when she first saw him, a boy in his early teens, Rosacoke believed herself to be in love with Wesley Beavers. As the years passed, she dated him,

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wrote to him while he was in the Navy, yet never received any indication of his love. Mr. Price's novel hinges on Rosacoke's reluctant decision that, "There ought to be some way you could hold him there. Anybody who looks like that—you ought to give them anything you have. Anything you have and they want *bad* enough."

It would, of course, be easy to succumb to the suspicion that this is going to be merely another in the long line of Good Girl Gone Astray novels. It is not. Mr. Price, without ever becoming didactic or moralistic, has a great deal to say about the nature of love. The various family relationships as well as the more peripheral ones with neighbors and friends, all play their part in the author's evocation of the essence of love; of its realization perhaps only in giving.

If *A Long and Happy Life* is remarkable for its characterization of Rosacoke; of Wesley; of Rosacoke's brother Milo; of the old invalid neighbor, Mr. Isaac, it is no less successful in establishing the atmosphere of a South which, removed though it is from being merely a state of mind, may never again be that of Faulkner's Yoknapatawpha County.

Subtly, yet very fully, Price sets his stage, adding to it, yet never overdoing. And, since his is an economy of style which never sacrifices mood to the exigencies of plot, he is there always to provide the brief but necessary phrase, while avoiding that effulgence which, too often, marks not stylistic achievement, but literary self-indulgence.

At twenty-nine, Reynolds Price is almost certain to be hailed as a "promising young novelist." This, in a sense, almost does him an injustice, for *A Long and Happy Life* is considerably beyond being merely a good first novel. Relatively limited as is its scope, it is a mature and beautifully flowing work. Perhaps more important, it possesses that quality—so difficult to name—which holds it in the memory, suggesting, hinting, always inviting a re-reading and a reestablishment of that sort of rapport which only the true creative artist can evoke.

Catholics and Race

A Catholic Case Against Segregation. Edited by Joseph E. O'Neill, S.J. Macmillan. $3.95.

by Mathew Ahmann

ONE OF THE signs of increasing Catholic interest in the racial question is the growing number of books aimed at the "Catholic market." This collection of scholarly articles is tossed at that market with quite a curve. The trouble is that most of the papers do not particularly relate to each other or to the title, nor do the majority make any comment on the Church and race relations. With the exception of a fine preface by Cardinal Cushing, a lead article on "The Immorality of Segregation," a chapter by Father John LaFarge, S.J., and a few sentences in an article by Father Robert Drinan, S.J., the book does not make a "Catholic case."

There are some outstanding pieces,

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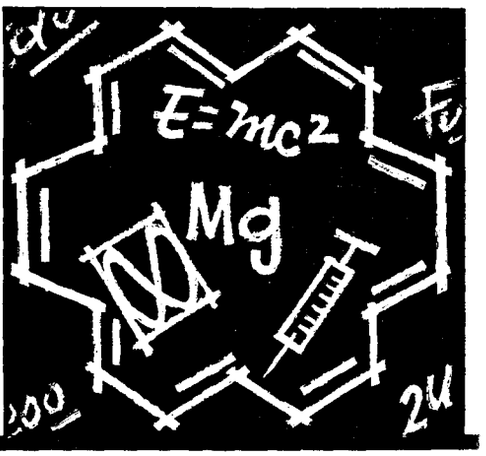

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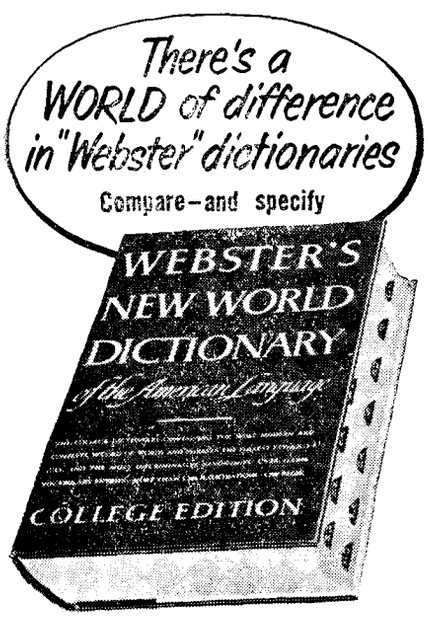

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however. Father Arthur North, S.J., ably traces the constitutional history surrounding the Fourteenth Amendment and public education to the point in 1954 where our Constitution was pronounced truly "color blind;" Father John Donohue, S.J., presents a comprehensive history of "apartheid" public school education in the South from the Civil War until the present; and Father Robert Drinan, S.J., covers civil rights legislation in the North in a remarkably topical article on housing, education and employment, his observations on Catholic activities ranging from astute to superficial.

One important criticism Father Drinan makes is of the lack of Catholic influence on racially segregated housing patterns: ". . . Catholic teaching and practice on interracial housing has been less satisfactory than Catholic teaching and practice on any other aspect of the racial problem." He might have added that in general, Catholic preaching on interracial justice has not yet been concrete enough to give Catholics a true understanding of its application to the areas he covers.

Though most of Father Drinan's paper is devoted to the role of law in altering patterns of segregation in the North, his major concern seems to be with the role of the strong and organized Catholic population in Northern cities in initiating, advancing and supporting changes in law and social techniques which will usher in a measure of social justice. Although the last two years have seen some real advances in a few dioceses, Father Drinan correctly implies that the Church in the North has generally done very little. He wisely observes that the next decade or so will be the crucial time during which Northern racial patterns will be set for many years to come.

Yet one cannot accept his statement that "because of the very small number of Negro Catholics there will probably be no problem of racial integration in Northern Catholic schools." On the contrary, every Northern diocese with a sizable Negro population has very sticky problems of educational segregation in its parochial and secondary schools. Admittedly, they do not

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reate a major social cataclysm; but hey are more reprehensible because hey are often deliberately fostered y Catholic pastors and educators.

Another not fully satisfying essay ; by sociologist Joseph Fichter, S.J., ho examines six generalizations or redictions made about race rela- ons. Though he makes some inter- sting points—i.e., that Negroes can ake progress "without the sym- athetic help 'of better white peo- le' "—the paper has many weakness- s. I give one example. Father Fich- r clearly implies that "industrializa- on and labor unions" have not utomatically" improved race rela- ons. As justification for this conclu- on he cites the weak history of bor unions in the South, but nores the increasing strength of egroes in those urban centers hich have experienced growing in- strialization.

Dr. Anne Anastasi's contribution is under. She carefully examines the sychological literature which de- onstrates that racial segregation as a destructive effect on the per- nality of Negroes, and concludes at there is no evidence of innate fferences between whites and Ne- oes. Rather, some Negroes demon- rate as high aptitude as any whites; d as inequities in socio-cultural d educational background are re- ced, the observable differences be- een the groups tend to disappear.

Father Robert Gleason's well-rea- ned but somewhat ponderous arti- e on "The Immorality of Segrega- n," attacks racial segregation as a nial of Christian truth and there- re heresy. Yet in places, its rea- ning seems to me too conservative. hites, he says, must offer "common urtesies" to Negroes, though "one ed not admit them to personal endship." He should go a bit fur- er. It seems clear to me that race *nnot* be used to exclude any man m the friendship of another; we ed not admit every man to our endship, but how can a Christian up standards which automatically clude some men because of race color?

Again, though Father Gleason's per deals with the theological ar- nents demonstrating racial segre- ion to be immoral, a heresy in

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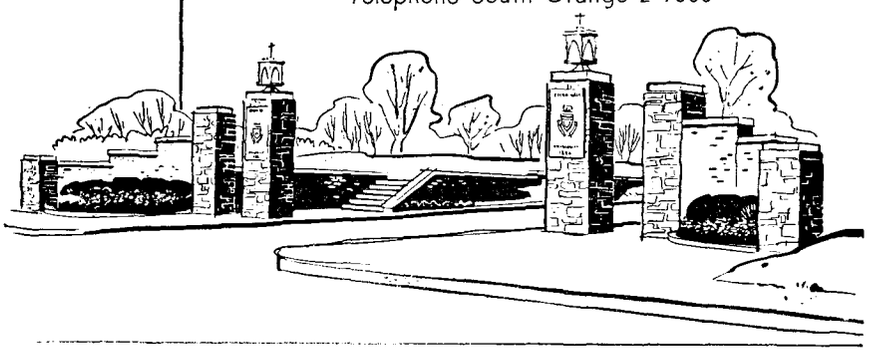

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fact, why does he feel impelled conclude with a section beginnin "Nevertheless the Church may t erate segregation for a time, sin prudence may dictate that the co mon good requires toleration in p ticular temporary situations." Yet is writing an essay on the immorali of segregation, not one on prudenc In bringing in the latter subject tends to perpetuate the rather wid spread notion that prudence is som how necessarily and intimately lated to slowness of change. (Othe before me have commented th theologians in speaking on race pr udice often seem to take back at t end what they offer in the beg ning.) But there is a saving note the article: the statement that "E clesiastical and civil administrat are guilty of an objective sin of i justice if they remain inactive actively encourage involuntary s regation."

In a concluding paper, Fath John LaFarge speaks of the incre ing awareness of injustice amo Negroes, observing that there is tendency to despair or violent "r tionalism" among Negro youth pecially. "The turn of the road whi Negro youth may be expected take . . . will be determined to considerable degree by the hope t the white majority places in t Negro himself; by the positive or t negative view that we take of Neg men and women as constructi components of our American civ ization." And he adds that we finally discovering that the preser of Negroes in the United States a blessing and "can be the source unexpected strength at home a honor abroad."

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short novel, a form which has engaged the French mind from the seventeenth century to Gide and Sagan, the wheel has reached, for Milan, as his wife Roberte says, "the equinox, the equinox of your forty years . . . your crisis period." Married to each other for half their lives, they have decided to spend a full year, on Milan's savings from his job as a decorator, in a Provençal village as a kind of profane retreat. There they drink a great deal, splash about the absorbent, liquescent country shooting game with the subdued hysteria that is the hilarity of expiring relationships, and drive with quick-braking recklessness on the pebbled roads. The second wheel clatters in the casino at Aix, whirling away half their money; the third wheel jolts Roberte to a muddy and drunken half-suicide.

This book, written in 1948 before the Goncourt Prize and international success of *The Law*, is a study in what by now has become a crucial arena for the contemporary novel, the apprehension and dissection of modern marriage as the prototype of our disaffection and dissociation, the quotidian hell of carnivorous domesticity, the antithesis of a *rite de passage*. In form the book is the classical, cold-eyed, quick-fingered, inexorably traced fatality that had already, two hundred years ago, taken the place of no longer viable concepts of tragedy. In a way, like much of modern literature, the basic form of the novel is that of parody, or at least an ironic echoing, in this case of the eighteenth-century novel of Laclos, *Les Liaisons Dangereuses*, projected on through the irony of Stendhal and the idealistic nihilism of Radiguet.

Indeed, the psychological dénouement of the novel is a long letter written by Milan to the nineteen-year old village schoolteacher who has stood to him, in a vestigial and abortive way, much as Cecile stood to Valmont in Laclos's book. The letter itself is, in a sense, the vestigial voice of the classic French epistolary novel, in this case setting forth, not actions or projected actions, but the ambiguous and stultified moral background of the *impossibility* of action: "Roberte and I met in 1932—already

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another era in world history. Our life together is appalling: we shall certainly part; I have made up my mind to that; it is now merely a question of time. But I do not mean to be a victim or a party to the same deceptions with you. What I love in you—rectitude, healthiness, integrity—is precisely what your love for me would destroy, what Roberte's and my bad example has already eaten into."

And, finally, a sadly ironic echo of the social and military cohesion of Laclos's world: "My companions will be my comrades at work or at arms." As for Radiguet, one might put it that Milan and Roberte are the confirmation of the "finality of adolescence" that George Woodcock found to be one of the key suggestions in his work. Indeed, the peasant couple admired by Milan precisely for the non-passionate, sensible nature of their relationship are called Radiguet and Radiguette.

These echoes are themselves the harbingers of a new kind of novel, (or better said, a new kind of art, since recently the cinema, at least in France and Italy, has risen with the novel in sponsorship of a new theme and form), of which the work of a writer like Vailland is really the more or less immediate precursor. He represents more a conceptual summing-up, an insistent holding on to irony and lucidity in the face of chaos, rather than a venture into the new ranges of the "a-novelists," and in the cinema, where he has collaborated with Vadim in the modern version of *Liaisons Dangereuses*, he again occupies a penultimate position, short of that held by the "novelistic" film-makers, Antonioni, Resnais and others.

Vailland remains outside the most advanced current interests and forays. In his almost over-schematic structuring of psycho-social event (although *The Law* suffered much more from this than does the quicker, more seizing cadence of *Turn of the Wheel*), in his somewhat over-willed, mosaic-like play with fast-blunting modes of irony, in his astringently effective but not-quite-pertinent retention of Nemesis, no matter how perverse the face and workings of that goddess in her cur-

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rent fashion, in all these things he presents a sort of academicized modernity which makes him *au courant* in the middle spaces of our culture, but robs his work of the deeply cutting gesture which, on the surface, it seems continually to promise.

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Though an incorrigible Tory who had little use for egalitarian rule, Marryat really seems to have had a genuine desire to learn how democracy worked. Dealing with his predecessors who had toured America, he mildly rebukes Mrs. Trollope but reserves his most severe strictures for Harriet Martineau, whom he charges with gross inaccuracy, going so far as to use the words "libel" and "slander"—the latter in reference to her comments on the drinking habits "among women of station and education in the most enlightened parts of the country."

However, it is the author's own observations which are of present interest. Many of them are singularly perceptive and particularly pertinent today; the American addiction to the wisecrack, to hyperbole, to such frankness as the use of the word "stealings" where the Englishman would say "perquisites." Indeed, Marryat provides a long and rather amusing chapter on language which would have amused Mencken and should furnish excellent ammunition to the beleaguered editor of the new Webster dictionary. The account of the lingual inelegances of a hundred and twenty-five years ago is instructive. Such usages as "I reckon," "I guess," "I calculate," and the more rare "I opine," are mentioned as be-

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ing widely employed; and the good Captain was disconcerted when he asked a lady if she was cold and received the answer, "Some!" The use of a noun as a verb, as in the expression, "I suspicion that's a fact," and that of "considerable" as an adverb are cited. And it is rather startling to hear that the expression "kicked into the middle of next week" was quite common then.

Marryat, who had a keen sense of humor, was clearly amused when on meeting "two gentlemen" he found that one lived in *Batavia*, the other in *Pekin*, and that one was bound for *Babylon*, the other for *Jericho*. He sets down the peculiarities of New York (at this time a city of 300,000 inhabitants), Boston and Philadelphia, their petty jealousies and special usages. There is to this day a familiar note in his impressions of the Quaker City: "The first idea which strikes you when you arrive at Philadelphia is that it is Sunday: everything is so quiet, and there are so few people stirring; but by the time you have paraded half a dozen streets, you come to the conclusion that it must be Saturday, as that day is, generally speaking, a washing-day."

This is largely an entertaining book, but, without venturing too far into serious problems, it does occasionally take them up. One interesting example is Marryat's concern with slavery. He finds it difficult to understand why a clause abolishng slavery was not included in the Declaration of Independence, a question which has been asked by others, and he makes the rather serious charge that the original draft by Jefferson did contain such a clause, which was deleted at the Convention. He makes the still graver charge that "a considerable portion of Mr. Jefferson's slaves were his own children; permitted them to call him by the endearing title of *papa*, and eventually the whole of them were sold by public auction, and that, too, during his own lifetime!" Is this a fact, or a fabrication? The Captain had taken Miss Martineau to task for calling Jefferson "this great and *Good* man"! Dr. S. W. Jackman, the book's editor, makes no comment in his lengthy introduction.

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The Humanist Frame: The Modern Humanist Vision of Life. Edited by Sir Julian Huxley. Harpers. $6.50.

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SOCIETY TODAY is the uneasy arena of conflicts between new possibilities and traditional values that have outgrown their relevance. Among the schools of ethical thought that are endeavoring to create a new pattern of meaning for modern man, secular humanism is a strong contender. Broadly stated, secular humanism's primary interest is in providing a scientific basis for value theory, in enlisting scientific method in the service of a morality which in one way or another envisages the harmonious and unified control of human nature.

In the introductory essay of this anthology, Julian Huxley argues that the study of values is part of the one really major problem now before science: that of relating mind and mental activities to the rest of the phenomenal universe in a unified scientific picture. More specifically, he says, "the immediate need is for the scientific study of values. Philosophers and theologians sometimes assert that this is impossible, claiming that values lie outside the range of science. The Humanist cannot accept this: after all, values are phenomena, and therefore capable of being investigated by the methods of science."

The familiar premises of the humanistic outlook crop up at predictable intervals. The new vision is "inevitably an evolutionary one"; science as a "self-correcting and self-enlarging system" aims "to unify experience"; "more embracing thought-organizations" are necessary to process the vital experiences of our time; new attitudes and new thinking are necessitated "by the failure of older ideas which attempted to organize beliefs around a core of ignorance"; religion becomes more or less a matter of "accepting the universe" and positive acknowledgement of it is made insofar as it can be instrumental in dealing with the "relations of mankind with the rest of external nature, the relation of man's in-

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dividualized self with the rest of his internal nature, and the relation of individual men and women with other men and women and with their communities."

As the term "humanism" is used by Huxley and his contributors, it has little in common with the *studia humanitatis* of the Renaissance and still less with the humanism-as-a-propaedeutic-to-a-new-Christian-order thesis advocated by, among others, Jacques Maritain. At bottom Huxlian humanism is a theory of progress that draws its ethical efficacy from rigorous scientific method rather than from any theistic perspective. This theory was formulated in the 18th century around the nucleus of these tenets: first, a belief in human perfectibility through the power of reason; second, a belief in the unity of mankind; third, a belief that in human history there is a de facto movement towards these ends. Twentieth-century humanism has now lost much of its earlier optimism; there is no pretense to finality, but expectation of an increment in the coherence of knowledge.

It cannot be denied that the humanistic tradition has greatly sharpened the tools of ethical inquiry. Its evolutionary bias permits it a favorable stance towards what is new in human experience and its methodological reliance upon science enables it to impose some intellectual order upon the constantly shifting moral center of society. Perhaps the most impressive aspect of this kind of humanism is its unflinching concern for facts and the manner in which facts are relevant to ideals and purposes. To the humanist the good is what promotes harmonious human activity. Right is determined by what is needed for this activity to achieve its goal. Value is a coordination of possible means and projected ends.

On these grounds, humanism strikes me as a highly worthwhile updating of the socratic identification of virtue and knowledge. It redirects our attention to the raw material of all morality: human activity in its limitations and possibilities. It is a laudable effort that has achieved unquestionable results and will continue to do so. Humanism

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s not unsatisfactory, therefore, in what it accomplishes but rather in what it omits. It is undermined by what may be called the simplistic allacy, the assumption that all alues can be reduced to empirical henomena and that morality is inally only a matter of effecting cer- ain changes in environment or moothing out conflicts. To insist ıpon the relevance of facts for thical inquiry is one thing; to quate facts and values is another. ıny system that does not see the uman condition as primarily an ıner struggle and the focal point f morality as man's inner life rather ıan environmental adjustment is mply not seeing what is there.

I am aware of the reasons why the umanist shies away from the inner ilemma of man. One of the most ıportant is that he wants to avoid ıe murky regions of religion. Yet think that those who work out of ıe theistic corner might be credited ith a kind of humanistic optimism their own, and anticipate the day hen scientific humanists and Chris- ın ethicists will meet in fruitful alogue. This would amount to an ıcounter between religion and sci- ıce concerning those matters that uch upon the deepest springs of ıman activity. And it is in con- quences of such an encounter that would hopefully expect the sig- ficant breakthrough in the arena modern ethical strivings. The ular humanist rarely says any- ng one can disagree with: he ıply doesn't say enough.

REVIEWERS

Catharine Hughes, a regular contributor these pages, is on the staff of a New k publishing house.

Mathew Ahmann is executive director of National Catholic Conference for In- acial Justice. This is his second appear- e in The Commonweal.

ıck Kroll is a critic on the staff of *Art ws*. This is his first contribution to The ımonweal.

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